April 9
1925

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." JOHN 11: 25-26.

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THE GIFT OF PROPHECY IN THE CHURCH*

NEPHI L. MORRIS

"Lo, ISRAEL filled with joy
Shall now be gathered home,
Their wealth and means employ
To build Jerusalem;
While Zion shall arise and shine
And fill the earth with truth divine."

The author of this hymn is Elder Parley P. Pratt, a former Apostle of the Church. In the year 1840 he was presiding over the European Mission, and in that year published the official hymn book which contained this hymn. The stanza that I have read is prophetic in character: "Lo, Israel filled with joy shall now be gathered home."

For many hundreds of years the "dispersed of Judah" and "scattered Israel" have been yearning for the day when they might be gathered together in the land of their fathers and be established in the earth with the dignity of a national government. The author of the hymn unmistakably indicates by the use of the word "now" that the time had arrived for the realisation of the hopes of dispersed Israel; and it is obvious that the prediction meant that the gathering of the Jews would be accomplished in this Gospel dispensation.

The exercise of the prophetic gift has been peculiarly characteristic of the Latter-day Saints, from the day when the great vision was given to Joseph Smith down to the present time. The Articles of Faith contain two specific declarations concerning the exercise of this gift in the ministry of the Church. I read Articles 6 and 7:

*Address delivered in the Tabernacle, Salt Lake City, October 19, 1924.

"We believe in the same organisation that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc."

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

These are what the ancient Apostles described as the proper officials of the Church, and their ministry was characterised by the peculiar manifestations of the gifts of the Spirit enumerated in Article 7. The exercise of such gifts has not been at all common among Christian peoples since the passing out of the world of the early Christians, and the Latter-day Saints by the advocacy of these doctrines occupy a unique position in modern Christendom.

There has been preserved to us a proverb of Solomon which declares that "Where there is no vision, the people perish." It should be obvious to all people familiar with Holy Writ that the spiritual leader or prophet of a Gospel dispensation invariably enjoys the gift of prophecy and receives revelation. So obvious was this truth that Amos of old was led to declare "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

A century ago a scholarly man by the name of Thomas Hartwell Horne wrote a voluminous set of books which he titled "*An Introduction to a Critical Study of the Holy Scriptures.*" In his careful analysis of the evidences of Christianity he selected one which was of outstanding importance, and of preeminent weight as a proof of the divinity of the Christian Church. That evidence was the exercise of the gift of prophecy.

In defining the term prophecy he uses these words: "Prophecy is a miracle of knowledge, a declaration or representation of something future, beyond the power of human sagacity to discern or to calculate; and it is the highest evidence that can be given of communication with the Deity, and the truth of a revelation from God. . . . The man who reads a prophecy and perceives a corresponding event is himself a witness of the miracle."

It would appear to a tolerant reader of Christian history that the exercise of some of the gifts of the Spirit have been enjoyed by Christian peoples to a greater or lesser degree throughout all time. For example, the gift of healing has been enjoyed by nearly all Christian people. Some churches have exercised one gift and some another, but only the original or the genuine church possessed of divine authority has ever exercised the gift of prophecy. Roman Catholicism and Protestantism have for a long time taught their followers that the more miraculous gifts, such as prophecy and revelation, have been done away with since the days of the Apostles.

In sharp contradistinction with these two great factions of Christianity the Latter-day Saints from the very inception of

this Church have proclaimed their faith in the prophetic gift, and have acknowledged the leader and founder of their faith as a prophet of God. Not only have the people accepted him in his prophetic calling, but from the earliest time he himself assumed the title of prophet and exercised the function of prophecy. In this respect the Latter-day Saints are exactly the same as the Former-day Saints, and the true believers in all former Gospel dispensations.

I desire to go into the life and ministry of Orson Hyde in order to develop this theme, because it deals with the gift of prophecy in both minor and major events.

Orson Hyde was baptised a member of the Church by Sidney Rigdon in the Fall of 1831, practically a year and a half after the legal organisation of the Church. When Joseph Smith confirmed him a member, the Prophet declared: "In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the House of Israel; and by thy hand shall the Most High do a work, which shall prepare the way and greatly facilitate the gathering together of that people." In this blessing and confirmation a specific prophecy is made concerning the future activities of Orson Hyde, obviously foretelling a mission to Jerusalem, and the effectual preparing of the way for the reestablishment of the children of Israel in the land of their fathers. It should be borne in mind that this prediction was made upon the head of Orson Hyde in the year 1831.

In order to give to this incident all the force and power that it is inherently possessed of, we may be justified in making the statement that a few years after this prediction was made Orson Hyde was actually excommunicated from the Church because of the attitude of hostility which he manifested toward the Prophet Joseph Smith.

It is very obvious that with Orson Hyde out of the Church the predictions of Joseph Smith would never be fulfilled, and to all human appearances the predictions were to meet with dismal disappointment. However, Orson Hyde, upon his own account, retracted the accusations he had made against the Prophet's character, and upon satisfactory manifestations of genuine repentance and reconcilement to the Church was received back into the Church and was permitted to occupy his former position in the Quorum of the Twelve.

At a general conference of the Church held at Nauvoo, April 6, 1840, Orson Hyde was invited to address the Saints. In the course of his remarks he said that it had been prophesied some years ago that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit of the Lord to visit that people, and perform his mission among them. Accordingly the conference called Elder Hyde to go upon this mission to Jerusalem. Credentials were given him by the Church, as well

as by the governor of the State of Illinois, commending him to the kindly consideration of all devout people with whom he came in contact. His credentials contained this statement: "The Jewish nations have been scattered abroad among the Gentiles for a long period; and in our estimation the time of the commencement of their return to the Holy Land has already arrived."

John E. Page was also called to accompany Orson Hyde upon this mission. The latter seemed to be reasonably well supplied with financial resources, but Orson Hyde literally traveled without purse and without scrip. He preached his way to the Atlantic coast. In Philadelphia, a man in an audience to which Orson Hyde was preaching handed him a purse of gold with a request that he be remembered by the missionary when he stood upon the Mount of Olives.

With this substantial assistance Orson Hyde embarked upon his mission, and crossed the Atlantic Ocean. Incidentally, he thereby fulfilled the prediction made by Oliver Cowdery by "going from land to land and from sea to sea."

On the other hand John E. Page faltered by the wayside and never left the American shores. He had plenty of money, but was lacking in faith. Orson Hyde had great faith, but very little money. The one succeeded, the other failed. Faith is greater than money.

Orson Hyde went to London. With his credentials in hand he sought an interview with the presiding rabbi of the Jewish Church in the world's metropolis, Dr. Solomon Hirschell. The rabbi was suffering from an injury and could not give the interview sought by the missionary. Orson Hyde addressed to him a communication setting forth the nature and the importance of his mission to the House of Israel; and among other things he related the circumstances of his divine call to this mission, and the nature of the prophecy which was pronounced upon his head about nine years before by a young man (Joseph Smith) with whom he had at that time but a short acquaintance. He assured the rabbi that God had made known to this man His will concerning many things that were to come to pass in this day and age of the world.

In Berlin, Elder Hyde taught English, acquired German, and also acquired sufficient means to further pursue his journey to the east. He finally reached the City of Jerusalem, and early in the morning of October 24, 1841, as soon as the gates of the Sacred City were opened, Orson Hyde passed out of the gates, crossed over the historic brook, Kedron, and ascended the Mount of Olives. There, with an improvised table, he sat down, and with pen and ink wrote a prayer and dedicated the land of Palestine for the regathering of the Jews. I think it might not be amiss to take time to read a part of this wonderful dedicatory prayer:

". . . Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land"; (let me state here, parenthetically, that Orson Hyde saw himself in vision, standing alone upon the Mount of Olives; John E. Page never left American shores, as I have said) "and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of Thy name.

". . . Remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. . . . Let the land become abundantly fruitful when possessed by its rightful heirs. . . . Let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh. . . . Incline them to gather in upon this land according to Thy word. . . .

". . . . Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government. . . .

"Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'Yea, those nations shall be utterly wasted.'"

(TO BE CONTINUED).

THE DEAD SHALL LIVE

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

"*Why should it be thought a thing incredible with you, that God should raise the dead?*" (Acts 26: 8).

So asked Paul of King Agrippa when arraigned as a prisoner in bonds approximately thirty years after our Lord's resurrection. At that time the Apostles and the saints generally suffered severe persecution because of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees denied the

actuality of a resurrection; the Pharisees professed a belief in the resurrection; but all save those who had been converted to Christianity through faith and repentance denounced the solemn testimonies of Christ's resurrection as fiction and falsehood.

That the spirit of Jesus Christ returned from the abode of the disembodied and reentered the body till then reposing in the sepulchre is specifically affirmed in Holy Writ. In the early dawn of that most memorable Sunday in history He was seen by Mary Magdalene and then by others, some of whom were permitted to reverently touch His feet. In the evening He stood amongst the Apostles and quieted their fears by the assuring demonstration: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24: 39).

That the body they beheld was the identical body in which the Lord had lived amongst them was evident from the presence of the wounds made by the crucifiers. To further assure the devoted company that He was no shadowy form, no immaterial being, but a living Personage with bodily organs, internal as well as outward, He asked: "Have ye here any meat?" They brought broiled fish and other food, and He "did eat before them."

Christ was the first of all men to emerge from the tomb with spirit and body remited, a resurrected and immortalized Soul. Therefore, is He rightly called "the firstfruits of them that slept," as also "the firstborn from the dead," and "the first begotten of the dead" (1 Cor. 15: 20; Col. 1: 18: Rev. 1: 5). The victory over death thus achieved by the foreordained Redeemer of the race was positively and abundantly foretold. That a literal resurrection shall come to all who have or shall have lived and died on earth is quite as strongly attested in Scriptnre.

Two general resurrections are specified; these we may distinguish as the first and the final, or as the resurrection of the just and that of the unjust respectively. Hear the words of Christ Himself relating to the dead and their assured coming forth: "For the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29).

The first resurrection began with that of Jesus Christ and was continued thereafter as we read: "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. 27: 52, 53). The resurrection of the just is to be made general at the time of the Lord's approaching advent in glory; but a fixed gradation is established as Paul averred: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all

die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15: 20-23).

The Millennium is to be inaugurated by a glorious redemption of the righteous from the power of death; and of them it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20: 6). Of the unworthy we read in thrilling contrast: "But the rest of the dead lived not again until the thousand years were finished."

Of the imminence of His coming, and in further specification of the distinction between the resurrection of the just and that of the unjust, the Lord has said through revelation in the current age: "Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again" (Doctrine and Covenants 43: 17, 18).

The Book of Mormon is explicit in description of the literal and universal resurrection: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil" (Alma 11: 42-44).

NOT ALL THE GOOD done in the world is done intentionally and knowingly. There are no sweeter or higher influences than those which flow out unconsciously from good lives. A really good life is one to which truth and kindness and nobility have become habitual. The whole nature may become so charged with these qualities that they affect even the smallest acts, and their beauty is present in the most trivial and unconsidered word or deed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, APRIL 9, 1925

EDITORIAL

EASTER

WHAT IS EASTER and when does it come? Strictly speaking, the term is of pagan origin, having reference to Eastre, the mythological goddess of Spring. The word appears but once in our English Bible, in Acts 12: 4, and there it is admittedly misused, the Passover being really what is indicated in that passage.

From very early times, probably from the latter half of the first century of our era, the resurrection of Jesus Christ has been commemorated by annual festival, and the occasion has come to be generally known as Easter.

We know that our Lord's crucifixion and resurrection occurred in the season of the Passover; and furthermore that this, the principal feast in the Hebrew calendar, came at the time of the full moon next following the Spring equinox, which falls on March 21st. If Easter coincided with the Feast of the Passover it would come successively on different days of the week; but as the resurrection took place on Sunday, the Roman Catholic Church, through its councils, has arbitrarily decreed that Easter Day shall be the first Sunday following the paschal full moon, which is the full moon appearing upon or next after the vernal equinox. Should it be that in any year the 21st of March is the day of full moon, and that day a Sunday, then the following Sunday would be Easter Day. This Spring the first full moon following the equinox occurs on Thursday, April 9th; consequently the next Sunday, the 12th, is Easter Day.

But though the name be of heathen parentage, and the date fixed by human command, the true significance of Easter is thoroughly Christian. The resurrection of the Crucified Christ is the essential concept in real Christianity. One who denies or doubts the actuality of the Lord's resurrection from death to immortality of body and soul can be called a Christian only through a great extension in the meaning of the name. To deny the literalness of that resurrection is to disavow the Divinity of the Christ.

Jesus of Nazareth did in verity die on the cross. His spirit left the wounded body, and was actively engaged in ministry among the disembodied hosts while the body lay swathed in cerements

in the tomb of Joseph of Arimathea. The spirit and the body of the Lord were reunited on the third day following that of His demise, and He came forth from the sepulchre, a Resurrected Soul, the first of the human race to so emerge from the condition of death into that of immortality.

Jesus Christ exercised His inherent power, derived from His immortal Father, to lay down His life, voluntarily, of His own will, and to take it up again, even as He said. By that victory over the grave He has made certain and inevitable the eventual resurrection of every human soul.

Christ is risen! "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."—J. E. T.

VALIANT IN SERVICE

SPECIAL MENTION of individual labours by our missionaries is not always practicable; for where over ninety-nine per cent. attain a grade of excellence it is difficult to specify first or best. Missionaries come, do their bit, and go, but the great Cause they represent goes on irrespective of its personnel. Missionary labour is varied. True, there is a usual order, a sort of field routine, comprising "tracting," periodical visits to members and investigators, attendance at meetings of many kinds, as well as specific teaching and preaching. But beside, or in addition to, all these activities, there is a wide range of office duties, such as the compiling of reports, correspondence, and the keeping of branch and conference records. Literary work also claims attention, letters to newspapers, and occasional articles for magazines have to be prepared.

It is a significant fact that whatever his assignment may be, the missionary Elder puts into his work the best effort of which he is capable. Office routine may tax and test one's devotion even more than does service in the open field; nevertheless there is no dearth of willing workers even to meet this need. From the staff of general officers of the European Missions, two notable releases have recently been granted.

ELDER HARVEY H. GLADE sailed for his home in Utah on the 13th of March after many months of devoted service as Secretary-Recorder. He arrived in the mission field in October, 1922, and served first in Scotland, where he endeared himself to his associate missionaries, to the resident members, and to numerous friends other than members of the Church. At these headquarters his record for efficiency will be found difficult to excel.

ELDER RULON H. SANDERS is honourably released after a year's labour at Durham House as Secretary-Treasurer of the European Missions. He also landed on these shores in October, 1922, and he served successively as a traveling Elder in the Bristol and Liver-

pool Conferences. Upon him have rested the responsible custody of Mission funds, and the arduous duties of chief book-keeper. In every respect he has proved himself worthy of the high trust and implicit confidence reposed in him.

Both of these faithful brethren have attended conferences and priesthood assemblies as personal representatives of the Mission President, with credit to themselves, and in effective ministry to their fellow-servants.

A new accession to the working force at Mission headquarters is to be chronicled. Elder Franklin Artell Smith has been transferred from the presidency of the Berlin Conference of the Swiss-German Mission to the Liverpool Office, as Associate Editor of the *Millennial Star* and Assistant Secretary of the European Missions. He has had more than a year's experience in the mission field, and comes to his present position with the further advantage of collegiate training, at the University of Utah, of which institution he is a graduate with the degree of Bachelor of Arts. This mission is to be enriched by his further service.—J. E. T.

THE NORWEGIAN MISSION

President James E. Talmage arrived in Oslo, Norway, on the 11th of March to visit the Norwegian Mission. Successful meetings were held in Oslo and Bergen with the Priesthood, with officers and teachers, and with members and investigators. In Bergen, a meeting of the missionaries of the entire Mission convened. President Talmage gave an inspiring talk on missionary work and offered many instructions on problems confronting the Elders.

In the conference sessions held Sunday, March the 15th, in Bergen, President Talmage spoke on the restoration of the Gospel and events leading thereto. In the power and authority of his office and calling, he voiced a warning of judgments to be sent upon the unrepentant. Elder Ole Hansen acted as interpreter.

The efforts of President A. Richard Peterson and his co-workers are meeting with success. Results are manifest in attendance at meetings and in the frequent additions to the Kingdom of God through the waters of baptism. The members are enjoying the blessings that are granted to those that keep the commandments of the Lord.

Ernest A. Jorgensen, Mission Secretary.

THE NETHERLANDS MISSION

President James E. Talmage visited the Netherlands Mission on March 18th and 19th. Meetings were held in Amsterdam on the 18th

with missionaries, and with members and friends, many of whom came long distances to hear the Gospel message. On Thursday evening, large numbers assembled in Rotterdam to receive counsel and instruction and to become built up through meeting an Apostle of the Church.

President Talmage spoke on obedience to law, and urged faithfulness in the discharge of duty. President Charles S. Hyde of the Netherlands Mission, and missionaries who addressed the meetings, offered fervent testimonies and gave good counsel.

The Netherlands Mission consists of four conferences and eighteen branches, with a combined membership of three thousand one hundred eighty-nine. The various auxiliary organisations of the Mission are doing commendable work. The Relief Society, under the able leadership of Sister Lanora S. Hyde, is of great benefit to the sisters and a factor for good in assisting the needy of the various branches where an organisation has been effected. Encouraging advancement has also been made in the Sunday School which is exerting a wholesome influence for good upon the lives of the young people.

FRANK J. MURDOCK, Mission Secretary.

THE ULSTER CONFERENCE

THE ULSTER CONFERENCE convened on March 22nd at Belfast, Ireland. There were in attendance Elders G. Martin Hopfenbeck and Rulon H. Sanders and Sisters May Booth Talmage and Helen May Talmage from Liverpool, in addition to the missionaries of the Ulster Conference and many members and friends. Three general sessions were held, as well as meetings of the Relief Society and of officers and teachers.

The theme, "Service," was carried out in an inspiring program in the Sunday School session. The speakers commented upon the excellent manner in which the children rendered their parts and emphasised the meaning of true service and its importance as a means of preaching the Gospel.

In the afternoon and evening sessions addresses were delivered by missionaries. In strong and fervent testimonies, the speakers affirmed the saving power of the restored Gospel and the means, inherent in the Gospel principles, of solving the ills that now beset the world. The objects and achievements of the Relief Society were also set forth, and mention made of work done by other auxiliary organisations of the Church in all of which are found wonderful opportunities for the educational and cultural development of women.

Sister May Booth Talmage said that the belief of the Latter-day Saints that family ties extend into eternity tends to strengthen the feeling of permanency in the home. Elder Charles J. Ford

explained that the glory of Christ was not minimised, but rather made more resplendent, by the restoration of the Gospel in this dispensation. Elder Sanders attributed the lack of brotherly love in the world to-day to the failure of men to follow Christ's teachings. He urged his hearers to accept the Bible and other Scriptures as a code of laws governing conduct. Elder Hopfenbeck, in a concluding address, declared the burden of the message of "Mormonism" to be Christianity, from which the world has strayed. He extolled the possibilities that the Gospel affords for eternal progression.

GEORGE A. BAKER, Conference Clerk.

THE HARVEST IN GERMANY

F. ARTELL SMITH

"FOR behold, the field is white already to harvest: and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard." (Doctrine and Covenants 33:3).

Such is the word of the Lord as given through Joseph Smith the Prophet in October of 1830. The Lord proclaims with unmistakable meaning that the day of the harvest of souls is at hand. This is the eleventh hour and the labourers are called into the field for the last time. Therefore the workers are admonished to "reap" with all their "might, mind, and strength."

The Great War brought the peoples of the war-ridden countries of Europe, more especially those of Germany, to a realisation of the nearness of "the end." They awakened to the fact also that they had forgotten God in their ambitious planning and scheming. Houses of worship were therefore filled and there was a general religious awakening as if to make up for lost time in vain dreaming of world power. Houses of worship were filled but instead of the Church of State enjoying the entire fruitage of the awakening, a hundred denominations became participants thereof. People no longer blindly accepted the tenets of their fathers. They doubted; and investigated; and consequently many religious philosophies found hearing and support.

As a result of this general religious awakening, the intolerance for religions, other than that of the State Religion, was removed, persecution ceased, the policy of the government was changed and Germany began to enjoy a more perfect religious freedom. The Presidency of the Church was not unmindful of the opportunity presented. Great numbers of missionaries were sent into Germany and the work of seeking out the lost sheep of Israel commenced with a success that has continued unabated.

Not only was the field "white already to harvest" at the close of the war, but in another way the conditions were made favour-

able for the labourers. German currency became so depreciated that our missionaries were enabled to carry on the work at a fabulously small sum in American money. This condition prevailed until January of 1924.

Truly the Lord has caused the efforts of His humble servants in that land to bear an abundance of fruit. Practically unmolested, they have carried the Gospel message to thousands of eager recipients. In nearly all sections a most congenial, helpful spirit is to be found among those not of our faith. Not long since, a conference was held in Berlin by President James E. Talmage and Fred Tadje, the President of the Swiss-German Mission. The spirit manifested is indicative of the spirit in all of Germany. No difficulty was found in obtaining the beautiful, massive City Hall of Berlin. A few years ago it would have been an impossibility for "Mormon" Elders to have held a meeting in Berlin or in any other city in Germany, much less to have used a public structure like the administration building of the capital of Germany. Previous to the war the Elders of the Church were hunted and driven. It was only under the most trying conditions that they were permitted to preach the Gospel. Efforts expended did not result in a rich fruitage because the Lord's time for a rich harvest had not arrived.

May those who are engaged in the fruitful work in Germany, and those who will come hereafter, continue to hold the banner of Israel aloft. May they not cease to labour with all their might, mind and strength! Behold, the field is white and the labourers are few.

WHO AM I?

I AM the door to self-expression.

I take the drudgery out of work, and make it a blessing, not a "curse."

I unfold your powers, discover possibilities you never dreamed of, and make your life a delight instead of a grind.

I am the best investment you can ever make, for no flood or panic, no accident of fortune, no financial loss, no misfortune can rob you of the inestimable advantages I bestow.

I am that which rightly used insures a happy, successful life—a life that goes on expanding, growing, becoming richer, deeper, fuller, more helpful to the very end.

I expand your ability, develop your initiative, enlarge your executive force, and make you a hundred per cent. more efficient.

I unlock doors to you that are locked to many millionaires, who would give half their wealth to have me. I open up new beauties in life, give you refined pleasures and sources of enjoyment that no amount of money can purchase.

I am that which trains your intelligence and judgment, and makes you a level-headed man or woman, one who cannot be deceived by peddlers of "get-rich-quick" schemes, or influenced by glib-tongued politicians to vote as they direct.

I enlarge your vision, make you an enlightened citizen of the world; a power in your community or state. I make you a thousand times more valuable to society than you would otherwise be.

Without me you can never be a fully developed human being; you will go to your grave with whole continents of undiscovered ability which, if found and cultivated, would have made you a leader of men.

I make the past and the present your servants. I unfold unto you the lessons of history and of science; open to you the treasures of art and literature—I make you, in truth, "heir of all the ages."

I am that which a great scientist has described as "the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not." I make everything you do easier and pleasanter to do.

I am that which has changed many a low, sordid aim to a noble, lofty one; raised the ideal from a selfish ambition to amass a great fortune, to the desire to help humanity, to lift the burden from the oppressed and give them a fair chance in life.

I help you to make life-long friendships with cultured, ambitious people; I fill your most impressionable years with delightful associations, and establish ideals that lift your life to the highest plane of thought and endeavour.

I AM———A LIBERAL EDUCATION.

O. S. M., in *Success Magazine.*

FROM THE MISSION FIELD

Appointments of Conference Presidents—The following appointments of conference presidents have been made:

George A. Baker, President of the Ulster Conference.

Ianthus L. Richards, President of the Bristol Conference.

Branch Conference—The annual conference of the Leeds Branch convened on the 29th ult., under the direction of President Ernest J. Johnson. An excellent program on the theme, "Why I Love the Gospel," was rendered in the Sunday School session. The speakers at the various sessions were President Johnson, Sister Maude E. Johnson and Elders Don J. Thurgood, E. Lee Nichols and David W. Eardley.

Baptisms—A baptismal service was held at Wigan (Liverpool Conference) on the 17th ult. A talk on the importance of baptism

was given by Elder James M. Armstrong. Four candidates were baptised by President Rulon W. Openshaw and confirmed by Elder Armstrong and President Openshaw.

On the 28th of March, at Sunderland (Newcastle Conference), two candidates were baptised by Elder C. Leland Davey, and confirmed by President William A. Monson and Brother Fredrick Oates.

Releases—The following missionaries have been honourably released from their labours in the British Mission, to return to their homes:

M. Ivan Batty, the Scottish, the Manchester and the Newcastle Conference.

Russell C. Capener, the Manchester Conference and President of the Ulster Conference.

Don Clyde, the Newcastle Conference and President of the Bristol Conference.

Meetings of Missionaries—On the 22nd ult., the missionaries of the Ulster Conference met together with Elders G. Martin Hopfenbeck and Rulon H. Sanders and Sisters May Booth Talmage and Helen May Talmage. Reports were given, and Elders Hopfenbeck and Sanders offered timely instructions.

The Elders of the Norwich Conference met in Lowestoft on the 20th ult. Excellent reports and suggestions were given. Elders Maurice R. Barnes and Dean A. Barker gave short talks, and President James D. Moyle gave the Elders many helpful instructions.

Transfers of Traveling Elders—The following transfers of missionaries have been made:

John H. Holden, the Liverpool to the Manchester Conference.

Lynn Lay, the Leeds to the London Conference.

William W. Burt, the Liverpool to the Ulster Conference.

Fred G. Stoddard, the Leeds to the Bristol Conference.

Grant W. Pett, the Liverpool to the Newcastle Conference.

Ernest J. Moore, the Ulster to the Liverpool Conference.

Elwood G. Meadows, the Leeds to the Liverpool Conference.

Fred B. Alleman, the Nottingham to the Leeds Conference.

Reed M. Ogden, the Bristol to the Leeds Conference.

William W. Depew, the Manchester to the Newcastle Conference.

Lawrence W. Bramwell, the Nottingham to the London Conference.

J. Howard Cook, the Liverpool Conference to the Liverpool Office.

Relief Society Meetings—The Norwich Branch Relief Society celebrated the Annual Day of the organisation on the 18th ult. A special program, commemorative of the foundation of the Society

in the Church, was rendered. Elder Walter F. Whitehead was in attendance.

On the evening of the 23rd ult., Sister May Booth Talmage met with the Belfast Branch (Ulster Conference) Relief Society. Sister Talmage outlined the work of the Society since its inception in 1842 and gave brief synopses of the lives and accomplishments of the general presidents of the organisation.

TALK HAPPINESS

TALK happiness!
Not now and then, but every
Blessed day,
Even if you don't believe
The half of what
You say.
There's no room here for him
Who whines as on his
Way he goes;
Remember, son, the world is
Sad enough without
Your woes.

Talk happiness each chance
You get—and
Talk it good and strong!
Look for it in
The byways as you grimly
Plod along.
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it! Soon you'll find
That you and Happiness
Are chums.

—*Western Farmer.*

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